

A Job  
for You!



# THERE'S A JOB IN HOME MISSIONS FOR YOUR *Church* THERE'S A JOB IN HOME MISSIONS FOR *You!*



**YES**, for you, the church member. Let's talk for a minute about you. Maybe you're a deacon or an elder or a trustee, or perhaps an officer in the women's association. Or it may be that you don't get around to do more than go to church now and then on Sunday mornings and patronize the annual bazaar. Anyway, you send your children to church school on Sunday. And you contribute regularly to the church budget, because you are honestly glad there's a church in your community and you think it has a job to do. So you put in your envelope week by week or you mail a quarterly check. And where does your money go? Why, to pay the minister of course, and the coal bill and the sexton and all the running expenses of the church. And some of it goes to missions; missions overseas,—and missions at home.

## WHAT DOES HOME MISSIONS MEAN?

Home missions means the extension of the Christian message to those "at home"—those on our doorstep and everywhere within our national boundaries—who have not heard or accepted the gospel as a way of life. Its methods are preaching and teaching and healing and serving where others do not. And its objective is a truly Christian nation.

In terms of your own denomination, in the early days of our national history home missions meant circuit-riding preachers and churches in the wilderness; frontier schools and hospitals and settlements in city slums. Today the circuit-rider has given way to the mobile unit; the settlement house to the neighborhood center. Education and health services, in which the church led the way, are slowly being accepted as state responsibilities.

But home missions remains essentially an evangelizing enterprise. Its methods are changing and its interests broadening to keep pace with the times, but its motive and its purpose have not altered. Depression, war, inflation; heightened racial tensions, technological advance, gigantic population moves; in the past twenty-five years all of us have witnessed these and felt their effects; and in the face of them home missions has in a sense *come home*. It has become a community undertaking, not less evangelistic and still concerned with education and health but concerned also with recreation and the business of earning a living, with child welfare and civil rights, with causes and remedies of discrimination and poverty and juvenile delinquency. For each of these has its bearing on the process of making Christian the life of our nation.

## HOW WE WORK TOGETHER

Here are some of the ways in which the churches are cooperating in home missions.

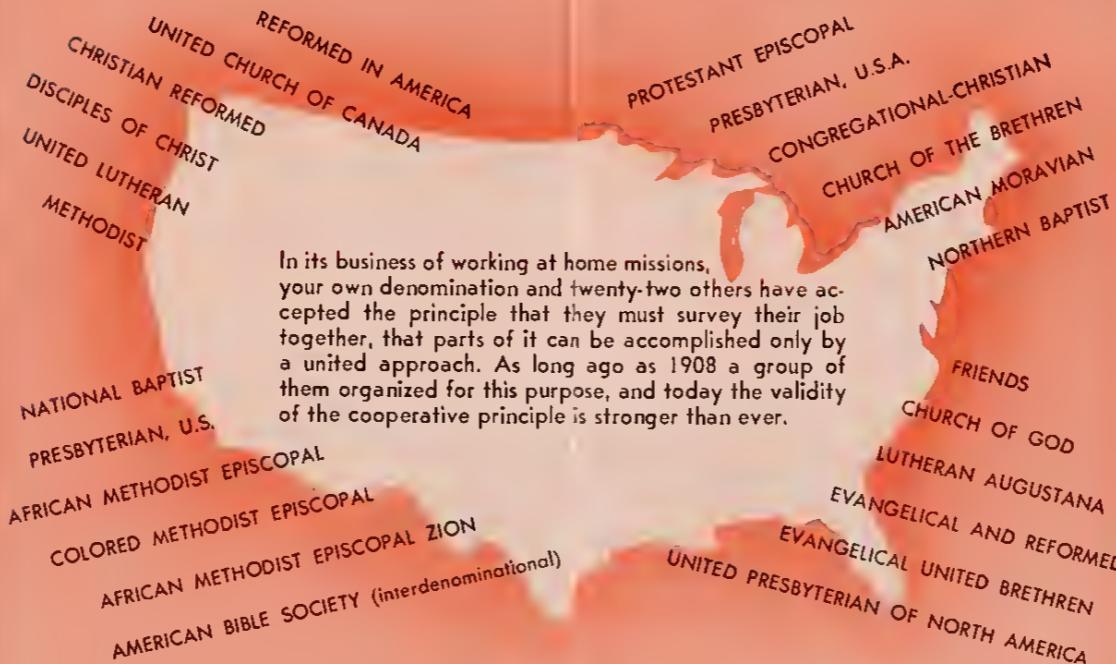
**Boulder City, Nevada.** When in 1931 an influx of workers and their families moved in to build what is now Hoover Dam, there was no church at all. Home mission boards of seven denominations pooled resources to send a minister and establish a church. As the dam neared completion, maintenance staff came in to stay and Boulder City became a thriving settled community. In 1940 Grace Community Church ceased to require national mission support, and today it makes its own annual contribution to the interdenominational Home Missions Council.

**Alpine, Tennessee.** Here the church-centered community program of three denominations reaches out over a hundred square mile area. It's a low income region, the cash income per family varying from \$86 to \$200 a year. The Dale Hollow Larger Parish offers these people a chance to learn skills and to earn money by using them: weaving, wood-working, pottery making. The people know that their gradually rising living standard stems from the church, that the church is making a difference in their daily lives.

**Sharecroppers.** In the plantation areas of the deep South, for Negro families the church is a natural center for community development, and the rural Negro pastor is the natural leader. But most Negro pastors in the rural South have had little chance to prepare themselves for such leadership. Their pastoral concept stops with weddings and funerals and Sunday preaching.

To get at this problem, the denominations working through the Home Missions Council have taken steps to train a Negro ministry in techniques of rural life improvement through the church.

# Cooperation is the Key!



In its business of working at home missions, your own denomination and twenty-two others have accepted the principle that they must survey their job together, that parts of it can be accomplished only by a united approach. As long ago as 1908 a group of them organized for this purpose, and today the validity of the cooperative principle is stronger than ever.

**THE HOME MISSIONS CONGRESS OF 1950,** a delegated body representing these twenty-three constituent denominations of the Home Missions Council is analyzing the total task at home in the light of the world mission of the church, setting the stage for a new drive to make America a Christian nation.

## HOW WE WORK TOGETHER

**Navajo Indians.** The government, the church, and various private agencies concerned with Indian welfare are working toward rehabilitation of the Navajo on a long-time basis. Looking at the total problem, the home mission boards through their Home Missions Council Indian Committee have set about speeding up the rehabilitation process by teaching adult Navajos to read in their own language. 65,000 Navajos, 80% illiterate, two-thirds of them non-English speaking! To make them literate is a tough assignment but it's not impossible, not when you use the Laubach each-one-teach-one method. Teaching them to read in their own tongue is a first step to teaching them English, to opening the door for better health, escape from poverty, a readier acceptance and a deeper understanding of Christianity.

**Migrants.** Around the calendar, around the country, year in and year out, following crop harvests go thousands upon thousands of American families. Inadequate housing, spasmodic employment, irregular schooling for their children, racial tensions, community prejudice, all these the migrant faces; but the ultimate tragedy of his life resolves into the constant sense of belonging nowhere. Since 1920 the churches have worked together to give the migrant a realization of membership in the Christian family. Today their ministry is at work in twenty-three of the forty states where seasonal labor is a must for farming. Wherever the local economy calls for migrant help, the entire community is affected. Too often the immediate result shows up in a rise of resentment and prejudice. Here is a chance for local churches to make a concerted attack on a home mission problem on their very doorstep.

- THERE'S A JOB FOR *You!*



*in*  
**Home Missions**

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# *How about* **HOME MISSIONS** *and You!*

Take a look at your own church.

Is it reaching all the people within its parish boundary?

Are newcomers welcome regardless of race or social standing or income bracket?

Is its ministry adapted to the needs of special groups?

Does it share with other churches an active interest in providing jobs and housing for some displaced persons? In providing adequate recreational facilities for all the children of the community?

Is your church a positive factor in every co-operative enterprise for community improvement?

And is it making a generous contribution to its own denominational board and so sharing in the interdenominational ministry?

Call it home missions, call it what you will; in the answers to these questions lies the true measure of the way your church is fulfilling its ministry. Discuss these things with your minister, but don't expect him to carry their burden alone. For your church is not your minister; it is not your sanctuary and your parish house; your church—is you.

**THERE'S A JOB IN HOME MISSIONS FOR EVERY CHURCH**

**THERE'S A JOB IN HOME MISSIONS FOR YOU**

*Begin* by putting up on your church bulletin board the poster on the inside of this leaflet.

*Then* for further information, write:

**HOME MISSIONS COUNCIL OF NORTH AMERICA**

297 Fourth Avenue, New York 10, N. Y.